

Section. The last named section is no small part of the program. On the whole this will be, as already stated, the most important and far reaching missionary conference ever held. There will be present many native missionaries from the foreign field as well as returned missionaries, and the papers, addresses, and discussions will be intensely interesting and inspiring.

The following is a reprint from the *New York Independent*, giving a brief history of the organization and the scope of its work :

Sixteen years ago a number of foreign missionaries, who had returned to this country for permanent residence or were here on furlough, organized the International Missionary Union. Its object is to promote mutual sympathy and co operation, consider topics of missionary interest, diffuse missionary information and arouse public interest. Its standpoint is distinctively that of the missionary. Out of this grew some years later, an annual Conference of the officers of foreign missionary boards in the United States and Canada, with the distinctive purpose of considering these same topics from the standpoint of the executive. This, in turn, has organized an Ecumenical Conference, to be held in this city April 21st to May 1st, in which missionaries and boards of every land will unite with the home Church to diffuse better knowledge of the mission work, arouse greater interest in it, provide better methods and stir the Christian public to a more complete consecration to, and better support of, the work.

The immediate organization of the Conference consists of a General Committee, embracing representatives from all the Evangelical foreign missionary societies of the United States and Canada, which extends a cordial invitation to the missionary workers of other lands. This General Committee has organized an executive committee, composed chiefly of gentlemen connected with or interested in missionary work in New York and the nearer cities; and this executive committee, in turn, has committed special features to a large number of sub committees, which have prepared the program and selected speakers, will arrange for public entertainment, so far as practicable, of delegates and guests, provide places of meeting and attend to the almost infinite variety of detail connected with such a convention.

The scope of the Conference is indicated by its title. It is Ecumenical, not so much in the ecclesiastical as in the historical sense of embracing the entire inhabited world. Every country will be represented, either in the person of delegates setting forth its share in the aggressive work, or by those who will indicate the work therein being and to be done. Its personnel, too, will be of the same character, not merely in race and language, but in the higher type of world wide sympathy; men who have labored for the Church in widely different fields, have contributed to the foundations of governments, have assisted in lifting races out of degradation and into civilization; women who have contributed of their life that their sisters may enter into life, have healed the sick and taught the young that opportunity for the highest reach of Christian attainment might be given to those who otherwise would not have had it. Men of mighty power as orators, men of wise judgment as counselors, will be present to contribute each his share to the complete result. That share, however, will not be formal, for it is to be a Conference, not a Council. It will lay down no laws; it will set forth the situation and the aim, and then leave each organization to develop its own enterprises in accordance with the principles underlying all such work.

The general plan is that of organizations to which it owes its origin. It will review the past, gathering encouragement from the wonderful story of a century of missions. The little company of a hundred years ago has become a mighty army. Lands then foreign missionary ground have become in their turn missionaries to other lands then scarcely thought

of, until, today, scarcely a branch of the great Church of Christ, but that feels the burden upon it, and the privilege accorded to it, of sharing in the work. There will be a survey of the present, setting forth the as yet unoccupied fields, very few inaccessible, many only just entered upon. The great central plateaus of Asia, the jungles of Central Africa, are all within reach, but the heralds of the Cross are far from each other and the vacant spaces need to be filled. There will be an outlook over the future. What of the century to come? Shall it show an advance greater even than that already attained?

Here inevitably comes up the question of the methods thru which this advance may be secured, the greatest results achieved with the means available. The discussion will cover topics of mighty import and great interest. There is the question of comity. Comity is a simple word, often misunderstood, at least in its full bearing, and yet much needed. It indicates the courtesy that should govern the action of those who are working together to the same end; it forbids interference with or detriment to one another's work; it enjoins mutual consideration and help; it directs new workers to new fields rather than to those already well occupied. It does not so much ignore diverse creeds, traditions, government, as it emphasizes the underlying principles that are common to each. There is the great native churches, the elevation of Christian communities into Christian nations dependent for their vitality not upon an infusion of foreign influence, but upon the growth of indigenous life. Inevitably connected with this is the problem of education. Is instruction in science and art a legitimate sphere for missionary enterprise? Many say No, and refuse to permit the consecrated offerings of the poor to embellish the lives of those in less material need than the donors themselves. And yet the temple of a Christian nation needs fine work as well as solid. Deep in the earth, hidden from observation, must rest the foundations which shall support the structure of the future. It is not enough that men know Christ as a Savior in order that his kingdom may be established. They must know the possibilities of humanity as well and be trained in all that belongs to the finest as well as the sturdiest development of the individual and the community. Other problems will come up; the relation of the Christian Church to the non Christian religions, with their strange mingling of the false and true; the relation to be held to governments, whether of the home lands or of those lands where the work is done; problems of Bible translation and the preparation of a Christian literature; problems of philanthropy, the degree to which the work of the physician may be a free gift, and its relation independent of or subordinate to the evangelistic purpose.

As we glance over these great questions there comes a realization of the wondrous scope of the great work, and as we look over the list of those who come to give their testimony, to offer their suggestion, we cannot but feel that here is an opportunity such as the Church has not had. And yet there is one other purpose and an even higher one. More and more as the work of preparation goes on there comes the sense of another power dominating, guiding, and which cannot but bless. It is to be more than a conference; it is to be a communion. Clearer and stronger as the years have gone by there has grown a mighty sense of fellowship among the workers. It has manifested itself on the foreign field, where men and women of very diverse beliefs and methods have united in prayer and counsel until all have been blended into one, and men have caught a glimpse of the unity for which the Master prayed. In the references to this coming Conference that note has been struck again and again, and their is manifest the longing, even the yearning, for that complete binding together of the different, sometimes scattered, battalions of the great army. As they meet and speak the languages of widely separated continents, one common language shall give expression to the common thought and spirit. There shall then go forth from these meetings to the Church in every land an influence which shall not cease under the direction of the great Leader until the promise be fulfilled, and the Church be one.

Personal Mention

The Chicago Mission, thru its pastor, Brother Talley, reports one accession.

Six have been added to the church at Fairview, Ind., as a result of a short meeting conducted by the pastor, Brother Yoder.

The congregation at Bryan, Ohio, has voted to retain Brother Grisso as their pastor for another year. He is doing good work.

Brother White is keeping up the interest in his several congregations, remembering both the state and the national missions.

Five accessions are reported at College Corner, Indiana, where Brethren Hopkins and Summers have recently closed a series of revival meetings.

Brother Gillin writes, "I commend Brother Rensch's remarks in last EVANGELIST on Ordination." It was a timely contribution and we hope will do good.

The work in Pittsburg, with Brother Darling as leader, is progressing very encouragingly. The congregation expects to worship in a new and more commodious building before very long.

At Quiet Dell, the pastor, Brother Murray with the assistance of Brother Wise conducted a meeting which resulted in nine accessions to the church. The several departments of church work are reported in a healthy condition.

Sister Susan E. Frame in remitting for her paper says she can not do without the EVANGELIST which is always a welcome visitor in her home and a feast of good things for the soul. It would prove so to many other homes where the paper does not now go.

Brother J. M. Bowman conducted a series of revival meetings at Gratis, Ohio, where Brother Keim is pastor, resulting in twenty-two accessions. This meeting was reported in last week's paper, but deserves special mention here as having been a great victory for the cause of the Brethren church.

Brother Marcus A. Witter reports four accessions since his last communication to the paper. For the next year he will serve Jones' Mills and Listie congregations. Brother Witter has been doing excellent work in his charges, and all along there have been visible results which are most encouraging.

Brethren Furry, Yoder, Talley and Cassel, contribute interesting and helpful articles to the young people's department this week. This department should be filled each week with helpful, inspiring original matter. Talent is not wanting among the young people, but we fear much of it is wrapped in napkins.

Thru Brother Trent, the Sunday school at Johnstown, Pa., has recently purchased sixty Bibles for use in the school and home. The Bible has a large place in Brother Haskins' charge, and this accounts, partly at least, for the success of the work in that congregation. The Bible, the word of God, is a great power where it is allowed free course.

Brother L. A. Hazlett has accepted the call to the Salisbury, Pa. charge and will begin his work there on Easter day, April 15. Brother Hazlett visited and preached for the Fair Haven church, Ohio, and also the New Enterprise church, Pa., both of which gave him a call to become their pastor as did Salisbury. He also made a short stop at Ashland on his way east, having formerly been a student at the college. May the Lord richly bless the efforts of our brother in his new field of labor.

Brother J. C. Mackey, formerly pastor of the Salisbury, Pa. congregation has taken charge of the West Alexandria, Farmersville, and Bear Creek, congregations in southern Ohio. His place of residence will be Eaton, the county seat of Preble County, from which place he has easy access to his several appointments by both electric and steam conveyance. Brother Mackey has a large field and we trust success

[CONTINUED ON PAGE 14]